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[Great Horde]

602 rejoicing and celebration, while if it was a girl, no
136 celebration at all took place.

602 The wife never ceased to maintain a significant
782 relationship with her father's family, and she was never
fully incorporated as a member of her husband's lineage
and family. The fire ceremonial may be regarded in the
same light as it is elsewhere on the steppe; its func-
tion is a propitiation by the wife of the spirits of
the husband's line, a part of the shamanist religion, in
which her spirits were antipathetic to his. Sociologi-
cally as well as religiously, moreover, the wife continued
742 to retain her ties to her father's line. Thus if the hus-
band killed his wife, he had to pay a fine of a full kun
of 200 horses, the amount paid by a convicted murderer

137
[762] in restitution to the family of the victim. If the
wife committed suicide because of her husband's maltreat-
ment, the husband paid half a kun, or 100 horses, to her
138 family.

562 The social position of the wife may be further clari-
583 fied by an examination of the kalya. If this were an
581 economic and legal transaction pure and simple, her po-
sition would be clear: she would have to be regarded as
a res or chattel, and kalya could then be translated as

136 Radloff, op. cit., I, 475-477.

137 Israstsov, 67.

138 Ibid., 93.